When we cast back our glance over the whole range of the story of the universe and perceive that from the primeval chaos, the Divine Power behind nature has been slowly and surely preparing the world to be the abode of love and training mankind to that great end, we are led to the inescapable conclusion that this and no other has been the supreme purpose of God from the first till now, always and everywhere. The solution of the problem of the universe, according to the Rishis, is therefore *Love* and the answer to the universal and everlasting ((*Why*)) which the intellect of man is for ever asking is, <{ For the sake of Love."

Love alone is fecund, productive, multiplicative, reciprocative. Accordingly, the first implication of Love is that creation can be accounted for only as the offspring of Love. This has been the message of the great, the inspired ones of all ages and countries. Everywhere, the true seer has declared that God moved by impelling Love has brought the world into being. We have to recognise this as the essence of religion that God figures forth in creation, unfolds the process of evolution, converges into the harmony of a multi-

plex unity ^.nd for ever abides in love and manifests Himself
in love and therefore becomes accessible only through and
unto love. In other words, creation originates in Love ;
creation grows and expands in Love; creation fulfils and
perfects itself in Love. We appreKend the true object of
life only when we realise creation as the joyous self-expression
of Love, *A'nandam.* The object of creation is to broadcast
this *Anandam,* this divine delight, all over the universe.
To this end, say the Rishis, God has begotten the human
soul, has made the body its present abode and has surrounded
it with the universe. This universe, incomparable as a sign
•of wisdom and a symbol of beauty, could be conceived as the
glory of God only by the human soul. Man alone with his
knowledge of immortality, with his sweep and flight of an
ever-growing person, can comprehend the Father, can